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THE RITE OF MEMPHIS

Thus the affinities of the 3 kingdoms, with the astrological applications of the Hierophants, who had determined the concordances between man, the elements, and the celestial bodies, prove that if they sometimes erred in their system, they had pushed far in the observations of nature.

S.—Carry the 3 fingers of the right hand to mouth.

T—Join the insides of left foot, knees touching

W P—(The same as last).

W P—AIMEHC. (The Alchemy of old.)

Battery.—666666—666666.

Jewel and Symbol. A delta upon which is a branch having 6 leaves on each side.

62° SUBLIME SAGE OF ELEUSIS

In nature there is an Occult power behind the material form, viz.—The fashioning of Spirit. First matter is eternal and exists everywhere; and was a doctrine taught in Egypt. (Poemander) Space is eternal, immobile and immutable. On heat and humidity. Time not a principle. There are 3 eternal things in nature, viz — Mind, first matter and space, quantity of matter always the same. Pre-existence of Souls; the body the Sepulchre of the Soul. "We live their death, and die to their life."

It has long been worked in Scotland by the Council of Rites, derived from Dr. Walker Arnott, as a higher degree. Perhaps they had it from Dr. Morison, who was a member of our Rite in Paris, and in 1845 founded the Rite of 33° at Edinburgh. Today they work the degree as follows. They may have modified earlier work. The Ceremonies are two fold, the first founded on the ancient Fleusinian Mysteries, the second part a Christian version of the same. The Officers are—*Hierophant* or Master, *Huiperet* or Conductor, *Diachanos* or I. G., *Cerberus* or Tyler. The Candidate is led into the Consistory by *Huiperet*, the door being left open for the purpose.

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ADVANCEMENT

D.—(Meets Cand. at door) What Profane is this who intrudes within these Sacred Precincts?

H.—(for Candidate) I am no Profane, tho' but a dweller on the threshold, and am come humbly seeking light in Eleusis.

D.—If you are sincere in your desire enter, and, having partaken in the ceremony of Lustration, emit the declaration without which no progress can be made.

Washes hands in a basin, and dries them on a towel presented to him.

D.—Repeat after me, holding up your right hand:—

I, A. B., do solemnly declare that in seeking advancement here, I am actuated by no unworthy motive, and I sacredly pledge myself to keep inviolably secret, from the whole world, the secrets of or belonging to this degree, should the Hierophant see fit to entrust me with the same, and may the Great Dispenser of Life and Light deal with me as I keep my pledge.

D.—As you have thus far conformed to our Regulations, you will proceed to the Hierophant for further instruction.

Huperet leads him to the East.

Hup.—Wise Hierophant, behold before you a Dweller on the Threshold, who has washed his hands of the vanities of the world, and vowed unalterable fidelity to our Order.

Hier.—Approach, O! D. on the T., (Candidate approaches by 4 long and 3 short steps and kneels).

Hier.—(Takes one step to meet him, and touching him upon the *ear, eyes, and mouth* says). And thus I seal you, that you may *hear, see, and speak* concerning the Order, but as you may be instructed. Do you again renew the pledge you formerly made?

Candidate.—I do.

Hiero.—(Raising Candidate). OAM.

Hup.—(Taking his left hand). DEUM.

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Hiero.—(Touching eyes and ears). Hear, See, and be Silent concerning the Secrets of Eleusis, in which I will now instruct you.

Gives G.W.—1 P.W.—2 P.W. and Sign. Steps back and says: *Konx Ompax*. (It is finished.) P. of Eleusis, be secret and silent. (All give sign).

II

All retire to 2nd Apartment—led by the Hiero., Cand., and Huperet being last. As Cand. enters a veil is thrown over him, and he is laid on the floor. Then all take their places. The Hierophant is now High Priest, and Huperet is Vice High Priest.

H. P.—What is the cause of our Present Assembly?

V.H.P.—To learn for ourselves, and to explain to a Priest of the old Eleusis, the Mysteries of the New Jerusalem which is the true Eleusis.

H. P.—Where is he that is to profit by the lesson?

V. H. P.—He is dead in error, but awaits the vivifying teaching of the new law.

H. P.—Let him be raised from the grave of error by the power of the word, and by aid of the 3 points—Faith, Hope and Charity.

V. H. P.—(Taking Cand. by right hand and whispering) Rise, by the power of the Word, from deadly error to living truth.

Chaplain—(Reads Rev. XXIC, whilst Cand. is led slowly round halting before the H. P.)

V. H. P.—I here present you Reverend H. P., a Priest of the old Eleusis whom from the death of error has been Raised to living truth.

H. P.—Companion A. B., I welcome you as a Priest of the true Eleusis, and now put you in possession of the Secrets of the grade, which consist of Sign, G. W., P. W., and G.

He then gives an Address on ancient Initiation Chaplain reads XXXIIC Revelations to close the ceremony.

(In the "Early Grand" of Scotland, this grade is given between Priest of the Sun, and Royal Secret, both a scant abridgement of S. R.)

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G.—Look up to heaven, then down to earth.

T.—Join inside of right feet and let knees touch.

W. P.—(As last previous degrees.)

W. S.—SISUELE. (Secret of Grecian Mysteries).

Answer—XNOK XAPMO. (It is finished).

Battery.—4444-333

Jewel and Symbol—A Sun on which is 3 Yods.

63° SUBLIME KAWI

The Universal Soul, the breath of Deity, Charity, or love, is its ruling principle,—Emancipation from the bonds of matter proceeds perfection—freedom of the pure spirit,—the 3 paths to bliss. Liberty, equality and fraternity our basic principles, love, union, labour the moral principles, and progress the reward. The word *Kawi* means a Poet, and is the equivalent of Bard, Scalde, etc. The Sacred Javanese character is called Kawi, and Sanscrit origin.

G.—Touch the forehead, lips and heart, with right hand.

T.—Upon a Book join open hands, one on the other.

W. P. (The same as several of last degrees).

W. S.—ANHSIRK. (Predecessor of Gautama).

Jewel and Symbol.—A delta, with a central point.

64° SAGE OF MYTHRAS

Preliminary Note. As these Mysteries lasted well into Christian times, we have fuller information than the others. Origen quoting Celsus says that in the Caves of Mythras there was a "representation of the two heavenly movements, namely those of the fixed stars and the planets or that which takes place, in them, and the passage of the Soul through these. The representation is of the following nature; there is a ladder with lofty gates and on the top of it an eighth gate. The 1st gate consists of lead; the 2nd of tin; the 3rd of copper; the 4th of iron; the 5th of a mixture of

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metals, the 6th of silver, the 7th of gold," and he goes on to describe the dedication of these metals, and gates, 1st to Saturn; 2nd to Venus, 3rd to Jupiter, 4th to Mercury, 5th to Mars, 6th to the Moon, 7th to Sun. At Reception they baptised with water, and offered bread and wine or water—a crown was offered which he cast away, a white stone was given him. It is said that when the Emperor Julian was received he was baptised with blood, the Hierophant saying,—“With this blood I wash away thy sins, that the Spirit of the divinity may enter into thee, the newly begotten, Thou are the Son of the highest God”. The degree, as drawn by Marconis, is very beautiful and he adheres closely to fact.

OFFICERS

There are 11 Dignitaries, to wit—1, Grand Pontiff (or S.D.) ; 2 and 3, The two Mystagogues, 4, the Odos, or Orator, 5, the Hierostolista or Secretary; 6, the Zacoris, or Treasurer, 7, the Cyrice or Expert, 8, the Pliste or Hospitaller, 9, the Hydranos, or M. of Cer, 10, the Cistophore or Archivist, 11, the Thesmophores or Guard of Consistory.

ARRANGEMENT

In the Centre are 3 Circles to represent the planetary system, with the Sun in the Centre There should be 7 chambers, or caverns of Initiation, and 7 doors of 7 Metals In the South is the transparency of a Sun rising over a tomb Near to it is a Myrtle, and some astronomical instruments.

OPENING

Gd. Pontiff—(Knocks 1 with triangle headed mallet) Silence
Brothers! Bro. 1st Myst, what is your duty in this temple of truth?

1st. Myst.—It is to protect the inviolability of our Mysteries against profane intrusion.

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G. P.—Bro. Ceryce, assure yourself that the entrance is guarded.

Ceryce—(After going to the door to see) Gd. Pontiff, the avenues of the temple are deserted, its echoes are silent, none can overhear us.

G. P.—Since we are covered, arise to order, My 1st and 2nd Mystagogues, examine your columns, and assure yourselves that all are Brothers.

1st Mys.—G. P., all the Bros. present are members of the degree.

G. P.—2nd Mys. your place in this Temple of Truth?

2nd Mys.—In the Angle of the Column to the North.

G. P.—Why?

2 Mys.—To see that order is maintained, and to the perfect execution of the work. To foresee and transmit to the 1st Myst., any difficulties that may arise, and obtain the solution which may be necessary, to the perfect development of the questions submitted to our brothers.

G. P.—Bro 1st Myst., where is your place?

1st Mys.—At the Angle of the Column in the South West.

G. P.—Why?

1st Mys.—To aid the G. P. in developing the work of this degree.

G. P.—Where is the Grand Pontiff's place?

1st Mys.—In the East, to open the labour, and spread the rays of light and truth.

G. P.—Bro 1st Myst., at what hour do we assemble?

1st Mys.—At seven in the evening, Grand Pontiff.

G. P.—What hour is it, Bro. 2nd Myst?

2nd Mys.—The hour of labour, Grand Pontiff.

G. P.—Join me, my Brothers, in Prayer. Omnipotent God, Author of all good, Source of all Clemency, Spread Thy blessings over our labours, fortify us with the bonds of Fraternal affection. We prostrate ourselves before the eternal laws of Thy Wisdom, we invoke Thy name for we are Thy children. Dissipate the darkness of our souls; continue to spread over us Thy protecting hand,

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and lead us constantly towards goodness, of which the perfection resides only in Thee. Glory to Thee, O! Lord; Glory to Thy Name; Glory to Thy Works.

To the Glory of T.S.A.O.T.U. the Consistory is Open. Attend to me, my Brothers.

All give the Battery, 7777777, and Sign.

RECEPTION

The Knights wear a white Sash, Saltire wise, from which is suspended a plate in form of a triangle; on one side is engraven the name "Jehovah", is is surrounded by the words "Virtue, Wisdom, Science". On the other side is a Serpent coiled in circle within which is the *Lion*, of a degree of Mithras. The triangle symbolises divinity; the serpent and Lion are the emblems of Wisdom and Strength.

G.P.—(strikes). To your places, My Brothers.

Ceryce—(Repeats the Knock)

Hydranos—(Knocks 7777777, for Aspirant)

Thesmophores—(Admits Aspirant. Door closes. Claps of Thunder)

Neophyte—(Finds himself surrounded with fire. Brilliant light)

G. P.—What dost thou demand, and what has brought thee amongst us?

Neophyte—I seek to penetrate the Arcana of Nature

G. P.—What hast thou done to obtain this favor?

Neophyte—I have studied the signification of Symbols.

G. P.—That is something but more is required from thee.

G. P.—What means the Pyramid, with the Sun over it?

Neophyte—It is a Symbol which gives us the idea of perfection, and reminds us of the acquirement of Art; the virtues we propose, and the labours of the Hierophant and the Two Mystagogues. In attending to the three Fires, as Guardian in the 60°, we learn these inscriptions—(1) Practise virtue and fly vice, be

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docile to the voice of nature, reason, and conscience. (2) Seek in the visible marvels of the Universe the Knowledge of T.S.A.O. T.U. and His perfections. (3) Love thy Kind, Seek to be useful to them, and thine own interest in the common well being. Such tasks are but the pure doctrine of our divine Master whose teaching, in the lapse of ages, has been disfigured by ignorance, superstition and avarice.

G. P.—Give me an explanation of the 3 Symbolic fires?

Neop.—We see the goddess Isis with her son Horus seated upon her knees, and these 3 fires burning upon 3 Altars before her—Man is body, Soul and Spirit. Each of the 3 elements which constitute our body is ternary, and offers the general emblems of nature, as Symbols to our Spirit.

G. P.—How do you look on the voice from the burning bush?

Neop.—As a figure of speech. It expresses the fire of intelligence, the voice of conscience, which permits no man to oppress his brothers.

G. P.—What idea have you formed of the record of a man and a woman living in a Garden of Eden, or in a State of innocence, and their expulsion?

Neop.—It is an allegory which expresses the obedience which man owes to the laws of nature, in justice and humanity. When he forgets these laws he renders himself unhappy, infirm, ignorant, he destroys the rights of society, and overthrows the laws which T.S.A.O.T.U. has imprinted on creation.

G. P.—Brother Odos, I give you the parole.

Odos.—My brother, the instruction of this grade ascends to the highest antiquity. The Magi who were its founders in Persia, arose in Asia, in the primitive ages, and carried their science to the Gymnosophists and to the Brahmins. They had anciently in the Chaldean town of Hypernium a celebrated school, where all human virtue was concentrated, and which spread civilization over the world, but it was more especially in Media that these

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Illustrious Masons, as we have long used, the word, celebrated their Mysteries and taught those forms and principles, which spread to Rome and thence to Britain, those waves of light and truth which T.S.A.O.T.U. had placed in the hearts of the Hierophants of learned Egypt. Even the Jews, in their captivity profited largely by the learning of the Magi. The City of Ecbatana, in imitation of the tower of Babel, was protected by 7 circular walls within each other, each higher than the last, and were coloured so as to represent the seven planets known to all the ancients.

The principal aim of this order is the perfectionment of man, and his reapproachment towards that source whence it emanated, that is to say his rehabilitation and reintegration in his primitive rights. The occult schools term it Union with Deity. Contemporaneously with this dogma, as a consequence, is born the principle of Spirit communion, the doctrine of a dual nature in man, exemplified in magnetism, somnambulism, dreams, prescience, sympathies and antipathies, and above all ecstasy, and yoga. These doctrines were all well known to the ancient Sages, and at one time, Pythagoras was their most celebrated interpreter, and was followed by the almost divine Plato. In our times Swedenborg and St. Martin have pushed them to their limits, and have had numerous and enlightened disciples, and besides these there were divers orders of Illuminati such as those of Stockholm, which followed St. Martin.

When man by a new and exemplary life of active good work is conducted to his primitive dignity, he approaches his creator, is animated by a divine breath and is Initiated. By this acquirement he becomes a Master of the Occult Sciences, the secrets of nature, high-chemistry, entology, and astronomy.

The Secrets of this degree can only be acquired by prescribed studies, and severe trials, which were in reality a course of religion, and morality divested of Superstition. It was necessary for admission to unite elevation of mind to great moral purity, which was enforced by a terrible oath in the new life on which they entered.

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The festival of the Order was a celebration of the triumph of light over darkness, and during they fed, with veneration, a pure flame in a brazier, this symbol was used by the greatest nations,—the Egyptians, Chaldeans, Persians, Peruvians, etc., but the full explanation was possessed only by the Hierophants.

The Constitution of this degree is based upon the law of *Hom*, according to the Zend Avesta, this Law announced one Eternal Supreme Being, whence proceeded two opposing principles. The ceremonies of this Law, called Pariokesh, were very simple and intended to recall the origin and arrangement of the Universe. The *aim* was to render to T.S.A.O.T.U. that homage which is his due, raising man, by leading them to abandon their passions, which so often trouble, their existence, to the highest perfection.

G.P.—Having now given you a general idea, of the nature and principles of this degree, I require to know whether you still desire to proceed?

Neop.—It is my sincerest desire.

G. P.—Do you promise that you will faithfully conform to the laws of the order, that you will be obedient to your superiors therein, and that you will conceal the mysterious instruction that you will receive, with the same strict caution, as in the other degrees which have been conferred upon you?

Neop.—I promise it, and I swear it.

G. P.—(Giving him a Myrtle branch, and a Baton on which is a Serpent). With this Symbolic Myrtle, you will be able to penetrate the cavern where is concealed the Sacred Delta, and the Incommunicable Name. This symbolic Baton will guide you in your search. Go, my Brother, and may T.S.A.O.T.U. aid you.

Thesmophorus—he leads the Neophyte to a Vestibule lighted by an antique lamp. In the middle of the side to the right is a folding door guarded by *Silence* and *Charity*; upon the frieze is a Globe surrounded by a Serpent and sustained by two vultures

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wings, spread out at the two sides. Upon the door are these words in hieroglyphical characters: "Do good upon this earth, or dread to be accursed." The Neophyte places his offering in the alms-box. The door opens and he enters with the Thesmophorus a large Hall designated:—

THE SANCTUARY OF SPIRITS

Neophyte enters it, supported on the arm of the Guide. But what a greivous ruin! The silence of death rests upon the crumbling stones, seen by the pale light of the Moon. Overturned Capitals obstruct the entrance; pillars, here and there, are seen standing erect; but sustain only the air, and are no longer the marvellous erections on which Sculptors had engraven the Mysteries of Science, and the annals of history.

Thesmophores—The Egyptians, Persians, and other primitive peoples, Neophyte—I think, with bitterness, that the hand of man has contributed more than the elements to the destruction of the innumerable monuments, which civilization has spread with such profusion.

Thesmophores—The Egyptians, Persians, an other primitive peoples, were in the habit of symbolising in stone the grand accidents of nature, and their high philosophic speculations. The common people understood these emblems literally, for the symbolic doctrine was taught only to Initiates.

The Egyptians, for instance, symbolised nature by Isis, and her mysteries by the Veil which enveloped the Statue of the goddess, a Veil which fell not even before the eyes of the Hierophant. It was thus, again, that the Greeks symbolised high Science by the Sacred Curtain of the Temple of Apollo. Dost thou understand the Ammonite language?

Neophyte—No. I am but an Initiate of the Minor Mysteries, and unable to comprehend this Mysterious language.

Thesmophores—Look upon this Obelisk, mutilated by the hands of barbarians, It still preserves the Mysterious characters traced by

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the hands of our ancestors. Behold the meaning:—"Mortal! apply thyself to conceive some great and noble idea, consecrate thy life to its realization, and thy passage upon earth will not be barren of good. Thou wilt thus fulfill a providential mission, if thou but proposes an aim useful to humanity".

It is only by return to the worship of the Unity that mankind may one day arrive at a termination of antagonistic sentiment and discord.

Besides this half overthrown column, thou seest a griffin pushing a wheel before it. What does this emblem signify?

Neophyte—I consider the Griffin to be an emblem of the Sun; and that the wheel which is parted by 4 spokes, represents the four seasons.

Thesmophores.—And this cross called the Diagma?

Neophyte—It is formed of 4 gammas, joined at their points, and represents the apparent revolution of the Sun.

Thesmophores.—And this figure holding forth the left hand?

Neophyte—It represents good-faith.

Thesmophores.—And this semi-nude figure, with head thrown to the right?

Neophyte.—The sun is never entirely covered at the same time to all the world

Thesmophores.—Why is the hair shorn off, even to the roots?

Neophyte.—It points out this inextinguishable star has the faculty of rebirth.

Thesmophores.—What signifies the wings, the urn, and augural baton?

Neophyte.—The wings point out the rapidity of the Sun's course, the urn in the right hand announces that it is the source of all good, and the Augural baton in the left hand is a happy emblem of the solicitude with which it forestalls the needs of mankind.

Thesmophores.—Behold this framed symbol to the right, what does it signify?

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Neophyte—Two objects capable of softening T.S.A.O.T.U., the tongue for prayer, and the hand for offerings.

The Neophyte now advances to the Symbolic tomb, when two masked, and black robed brothers, bar his passage, and demand the word.

Neophyte.—Amoun—be discreet (word of the 52°)

A Voice.—(to Neophyte) Consider, that if long labours, profound studies, and rude trials, are required for the Exoteric degrees, how much more is required for those of Esoteric Nature. No assistance—no council—no encouragement is given to him who dares venture to penetrate the Inner Secret. It is only by force of spirit, and divine inspiration, that this can be done. There are Mysteries within Mysteries.

Neophyte advances with prudence, but nothing indicates an entry by which he can descend into the vault. After much search he discovers a trap door and, without thinking of danger, he prepares to descend into the Cavern.

A Voice.—(to Neophyte) Whoever shall penetrate into this vault alone will be purified . . . he will come out perhaps . . . from the bosom of the earth, and his Soul will be prepared for the revelation of the Mysteries. Child of Earth, sound the most secret corners of thy heart,—*Know Thyself*. This Knowledge is the grand principle of all our dogmas, thy soul is a rough stone, which thou must polish in order to carve thereon the perfect plan . . . Be good, sweet, humane, charitable, love thy kind, console the afflicted, pardon those who give offence . . . May the S A O T.U. protect thee

Thesmophores—Hast thou courage to follow out this adventure to the end?

Without reply, the Neophyte hastens to descend the vault. He thus finds himself led onward by a gentle slope into a cavern where he espies a Labyrinth which is terminated by a double door of *Lead*, which opens of itself, without producing the least Noise. Upon this door is the word *Beababa* (resignation).

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A stifling atmosphere, charged with vapor oppresses the lungs and he hastens his march in dread of suffocation. Following some windings he finds himself before a second door of *Tim*, upon which is written *Mathok* (sweetness).

A Voice.—Child of Earth, labour to perfect thy body, and thy soul; strip off the Vices which a profane world hath created. Break the chains with which prejudice hath bound thee, and thou wilt become the cherished Son of our Order; of creation; and the first light of intelligence. Strike this door with thy Baton. It will open to thee the passage which leads from the East to the West; it points out the beginning and end of human life, and it is the course which the Sun overruns daily.

The Neophyte acts as the Voice directs him, and marching resolutely arrives before a third door of *Copper*, on which he reads the word *Serrel* (intelligence). This door opens of itself, and hears a sonorous—

A Voice.—Know that amongst all the good things which the S.A.O.T.U. hath bestowed on Man the pleasures of reason, and the joys of the senses, consist in these things—health, peace, necessities. Health can only be obtained by temperance; peace is the appanage of virtue; Good and bad men are equally able to acquire the gifts of fortune, but the pleasures of enjoyment are diminished in proportion to the wickedness by which they have been obtained.

The Neophyte comes to a 4th door of *Iron*, on which is "Emounah" (Strength) and hears a strong

Voice—What are thy views on Morality?

Neophyte—Morality is the point at which all human sentiment unites. It is the good way; the assured means of a happy life; the faithful mirror of virtue; and the interpreter of conscience. Without it all else is vain; with it all things become useful and profitable; as man approaches that point he presents himself under a new and interesting aspect; the moral sentiment raises him towards the Author of all; he sees himself surrounded by

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men who resemble himself, of whom he has need, and whom he can assist. It is a precious knowledge, and the intimate conviction of his duty towards God, his neighbor, and himself; it is the Sum of all his obligations.

The Voice.—I am satisfied. Continue thy journey, with courage and perseverance.

A door opens of itself, and the Neophyte advances as chance leads him. He hears a noise like that of heavy bars of iron rolled upon an uneven pavement. He perceives a light, towards which he advances carefully, and finds himself before a heavily barred vault, with a door of *bronze* (or mixed metal) upon which is written the words *Cob-er-Elvab*, (Love of God). He opens the door, and also a pannel of the stone wall before him. Upon this 3 armed men, with swords present themselves before him, one says:

First Brother.—We are not here to retard thy progress. (Presents a book bound in red Morocco) Write here thy name, age, and thy Masonic qualifications. (He does so).

Second Brother.—Pardon everything to others, nothing to thyself.

Third Brother—(Presenting a Mirror). Behold! It reflects thy past, seeks motives of hope in it for the future. In following the Voice of nature thou mayest obtain happiness; it is a quality of celestial origin, which all the world may obtain; for to obtain it we support life, and yet fear not death. It offers good things to us, but we must not seek it in extremes; to acquire it we must act in a sensible spirit with an upright heart.

The Universal Cause acts by general laws; and gives true happiness; order is the first of heaven's laws; this teaches us that happiness should apply equally to all, and to reach it man must be sociable, forget it not. Pursue thy route, it will lead thee to the *Temple of Truth*.

The Neophyte walks painfully along a rough road, until he arrives at the 6th door of *Silver*, and he knocks with his Baton. Upon it is the word *Tsedakah* (Justice). It opens with a great noise. He penetrates this Assylum of death, and, at the same

instant, two lions, of terrible grandeur, advance, put out their paws, and make a frightful roar (effected by mechanism). 'Be at rest'. His courage is unshaken by this trial. He advances, holding the branch of myrtle in his right hand, which is a symbol of strength governed by prudence. In the midst of this room is a Column of brass in which is deposited the *Sacred Coffre*, and the Book of Traditions. Near it burns spirits of wine upon an antique tripod, the bluish-white flames of which resemble the warm hue of an *igneus meteor*. He hears himself addressed by a manly and deep

Voice—Who comes here?

Neophyte.—A Neophyte, who aspires to wisdom.

Voice.—In order to arrive at Wisdom, it is necessary to face without terror the Mystery of death.

He is questioned, out of our Lectures, on the first, the Mediate, the moral cause, space, duration, life, death, liberty, the will etc.

Voice.—Purify thy heart; sow in the world words of wisdom. Teach mankind to love each other; lead back those who stray from virtue, instruct the ignorant, relieve those who suffer. Strike with thy branch, which is the symbol of Initiation, upon this brazen column.

Neophyte does so, and a small door opens, which shows a golden casket and a book.

Voice—Take up this coffre, which encloses a golden delta, and the book is that of the Grand Mysteries. Thou wilt be permitted to place them upon the Altar in the Temple of Truth. Adieu, my brother, may the Spirit of T.S.A.O.T.U. rest ever upon thee.

Neophyte journeys, in complete silence, 'til he arrives at the foot of a splendid Portico. He ascends the 7 steps and knocks at a gold or gilded door, according to the battery of the grade. Upon the door is the words *Shor-Laban* (Purity). Here he is introduced by the Thesmophores to the outer Courts of the Temple.

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Thesmophores.—I will now go and request admittance for thee to the Assylum of Truth.

TEMPLE OF TRUTH

Thesmophores.—G. P., I come from the Neophyte to request that he may enter the Temple of Truth.

G. P.—Hydramos, will you introduce the Neophyte.

Hydramos.—(Goes, and shortly knocks 7777777)

G. P.—Arise to order, my brothers.

They do so. Doors open mechanically. The Neophyte advances with his Guide. The Standard unrolls before him its glorious folds, and he reads thereon,—

"Architect of all worlds, to thee be glory and praise, Thy will controls all things with unerring regularity, Only in thee rests the power to banish all our ills, To thee we consecrate the humble tribute of our labours."

The *Stars* in Sacred number, and Mystic order, burn in the East. Incense burns upon the Altar of Oaths, and harmony celebrates the entrance of the Neophyte.

G. P.—Advance and give me that Coffre. Thou comest to acquire the right of Knowledge. Listen! Guard thee against passion and prejudice, for their indulgence will draw thee from the true way to be happy. To govern thy heart and feelings, fix thy thoughts upon the Divine being. If thou wouldst learn to travel the true road to felicity listen to the voice of conscience, and it will enlighten thee with that true *Inner Light* which will conduct thee in the way of truth. Listen to the voice of sympathy, and thou wilt walk in sentiments of virtue. Thou hast vanquished all the trials to which thou hast been subjected. Come! Child of Celestial labours and researches. Come and receive the new life prepared for thee! Swear obedience and submission to the Rules of our ancient and venerated Institution, and promise never to reveal the secrets which will be submitted to thee.

Neophyte.—(Placing right hand on Sacred Book) I swear it.

Four brothers then advance to the foot of the Altar, and place their Glaives on his head.

G. P.—(Raises the flaming sword and says.) To the Glory of T.S.A.O.T.U. I receive and Constitute thee, a Sage of Mythras. I give thee this sword. Forget not that it is the Symbol of honour, and that we are the Evangelists of sympathy. In sign of Adoption I invest thee with this Insignia, sacred to us. (opens coffre and takes out the Sacred Delta). Receive this (purple) Cordon with the Sacred Delta upon which is engraven the Ineffable Name. It gives thee the right of a Seat among us, and thou ought never to present thyself in the Temple of Truth without it. I will now explain to you our Secret Mode of Recognition in this degree.

S.—Place right hand upon the heart, then look to right, to left, and raise right hand the eyes to heaven.

T—Join left hands, release them, join the right.

W.P.—(Same as previous degrees)

W.S.—NEST-OAL. (Aged child, as an emblem of life and death.)

Battery—7777777.

Jewel and Symbol—A delta, in the middle of which is a parallo-gram, with 7 points.

G. P.—Conduct the Aspirant to the Hierostolista, that he may be instructed in our Secret Cypher, after which let him be seated.

The Hydranos takes him to the Hierostolista.

Hiero.—Our Ammanian Alphabet is that of the ancient Egyptian Priests, and formed out of 3 diagrams, 1st the Δ the origin of all things; 2nd the $\square$, or sign of truth, 3rd the $\times$, which was the N° of perfection. If you run the triangle round about its centre you obtain this figure $\otimes$. With these cyphers you obtain our Alphabet. It was called the Ammanian, and the Royal Building beam. Consult Plutarch *De amore Fraterno*, Divdorus Siculus in *Aditionibus*, Bochart Can. xxi, p. 17. I Maccab. xii, 20 Menlow's *Oriental Travels*, p. 13.

THE RITE OF MEMPHIS

These signs may again be united in one thus [see Appendix] which they preserved in Sparta under the name of *Decona* or the Royal Building Beam. Some term it the Sign of Castor. If you take the sides of this figure to pieces you have these letters: [see Appendix]

You will now take your seat.

The Hydranos leads him and he is then

PROCLAIMED

To the Glory of T.S.A.O.T.U., and in the name of the G. H., Sublime Master of Light, I proclaim, for the present and for always, Member of the Grand Consistory of Sages of Mythras Thrice Ill.'. B.'.A.B. and request you to recognise him in that capacity, and, to aid and protect him. Join me, Ill.'.Bros.', in felicitating ourselves upon the happy acquisition which we have this day made. To me. (All give Sign and Battery.)

CLOSING

G. P.—Bro.'.1st Mys., What is the aim of our labours?

1 Mys.—To teach virtue and combat vice.

G. P.—What are the main principles of this degree?

1 Myst.—To know, obey, and command. To know in piety, hope, and love. To obey in truth, justice and humanity. To command according to reason, wisdom and virtue.

G. P.—Bro. 2 Mys. Has the hour to suspend arrived?

2 Mys.—Yes, G. P., it is 9 o'clock in the morning.

G. P.—Then it is the hour to suspend our labours. Join me, my Brothers, in this proceeding.

Passes the word etc., to Hydranos, who carries same to 1st and 2nd Mystagogues.

G. P.—S.A.O.T.U., kindle in our hearts the sacred love of mankind. Inspire in our hearts the desire of unrelaxing work for the good of humanity which is the constant aim of our Sublime In-

C O L L E C T A N E A

stitution. Preserve in our consciences the purity which Thou hast placed there; and keep far from all things which might be injurious. So be it to us; so be it to all mankind! Continue to direct our labours, more and more towards perfection. Glory to Thee O Lord! Glory to Thy Name. Glory to Thy Works. To the Glory of T. S. A. O. T. U. the labours are suspended. Let us retire in peace, my Bros. and may the spirit of God perpetually watch over us. (Battery) To me, my Brothers, (All give the Sign and the Battery).

65° GUARDIAN OF SANCTUARY—GRAND INSTALLATOR

The English have printed Rituals of 65, 66, 67°. America has none.

S.—Place the right hand, on the heart, raise eyes to heaven, carry hand to pocket and then extend horizontally. Implying Faith, Hope, Charity.

T.—The first, or man's grip, symbol of reason. The human face of the Sphynx.

W. P.—(Same as last for all Consistory degrees)

W. P.—HATP. (The builder, the former.)

Battery—333-333-333.

Jewel an Symbol.—Winged egg. 3 circles within a triangle.

66° GRAND ARCHITECT OF THE MYSTERIOUS CITY— GRAND CONSECRATOR

The English have printed Rituals of 65, 66, 67°. America has none.

S.—Uplift both hands as in invocation and then lower them by three equal acts, inhaling and exhaling mentally a breath. (Ye-Ho-Ha, the equivalent of the Brahminical A-U-M.)

T.—The second or Eagle's grip, symbol of prevision and intelligence. The wings of the Sphynx.

W. P.—HPEN. (The Spirit or sacred breath.)

Battery.—333-333-333

THE RITE OF MEMPHIS

Jewel and Symbol.—Winged egg, on which is a circle with three stars, 1 and 2.

67° GUARDIAN OF THE INCOMMUNICABLE NAME—

GRAND EULOGIST

The English have printed Rituals of 65, 66, 67°. America has none.

S.—Make a sign of horror, stroke hand over forehead, and then interlace the fingers and bring the backs to the brow; then extend the arms upwards.

T.—The third or lion's grip, symbol of Divine strength and truth
The lion-body of the Sphynx

W. P.—MEHK. (The Son, "whose manifestation is his birth.")
Battery.—333-333-333.

Jewel and Symbol.—Winged egg, on which is a rayed triangle with "G" in the centre.

68° PATRIARCH OF TRUTH

Of this degree you have a Printed Ritual.

S.—Point to Heaven with right thumb; carry the open hand to the forehead; then point with the index finger to the earth.
(Signifying, God, Intelligence, Futurity.)

T.—With right thumb balance 3ce, palm to palm, balance 5, lock index finger, balance 2ce.

W. P.—(as for all the Consistory)

W. P.—BAK. (Name of the Mystic Section of Memphis where the Symbolic Palm tree was found.)

W. S.—ATECHS. (Mystic Valley, near Heliopolis, where the Patriarchs of Truth assembled)

Battery.—333-4444-22.

Jewel and Symbol.—On winged egg, a square from which proceeds 4 rays in the middle of the sides, in centre a delta upon the centre of which is a Star.

COLLECTANEA

S.D.—To enable you to proceed I confer upon you the 69° namely the degree of Golden Branch of Eleusis. (Give secrets)

69° KNIGHT OR SAGE OF THE GOLDEN BRANCH OF ELEUSIS

It is an explanation of the Symbol of Initiation, and, refers to the Pythagorean dogma,—“the path of Virtue and Vice resembles the letter Y;” It symbolises that double path, one leading to Elysium the other to Tartarus in the scenic drama. The 1st, or narrow path, as the poets say,—slippery, muddy, stoney and narrow; the 2nd broad and easy. It was symbolised by a Golden Branch. So named from the excellency of the Symbol, broken off so as to show the 2 paths. The Sybil gives it to Aeneas as his passport to the 2 spiritual worlds. Eleusis used the Myrtle, Heliopolis the Ivy, India the Papyrus, Masonry the Acacia.

S.—Draw sword and extend horizontally, raise it to the height of the head and return to the scabbard.

T.—Place right hand on each others head.

W. P.—(as before)

W. S. NOIMYDNE. (Cavern of the 64°)

Battery.—1

Jewel and Symbol.—Winged egg, with a circle in which is the Y branch.

70° PRINCE OF LIGHT, OR PATRIARCH OF THE PLANISPHERES

We have the Printed Ritual of this degree.

S.—Point with sword to the Orient.

T.—(As last)

W. P.—(As all degrees of the Consistory).

W. P.—NUONNUOD. (The abode of the Lord.)

Battery.—333-4444-22

Jewel and Symbol.—A Star within a Square.

THE RITE OF MEMPHIS

71° PATRIARCH OF THE SACRED VEDAS

Here we have Printed Ritual.

S.—Point to Heaven with right finger.

T.—As last

W.P.—1st EGIS; 2d EHTELA.

W.S.—1st ECNELIS; 2d HTURT.

W.S.—INGA, ANURAU, STUREM (A.U.M.)

Battery.—333—4444—22

Jewel and Symbol.—Crescent, with a centre square.

S.D.—To enable you to proceed I now confer upon you these degrees:—

72° Sublime Master of Wisdom.

73° Doctor of the Sacred Fire

74° Sublime Master of the Stoka

75° Knight Commander of the Lybic Chain

72° SUBLIME MASTER OF WISDOM

Concerns the general aspect of our Institutions. Originally the Mysteries were the Greater and Lesser, but seem to have had subdivisions and under the Ptolemys were increased to Seven, or a Square under a Triangle. These are still represented by the 7 sections, or classes of our Rite, the intermediary grades being schools of Instruction in matters of Science which may be elaborated ceremonially, whilst the combined 7 sections represent the dogmas of the primitive system. They again correspond with the 7 states of Macrocosm, and Microcosm.

S—Raise sword, and place flat on forehead, then salute *thrice* in front, *twice* to left, and *twice* to right.

T.—Grasp the blade of each others sword.

W.P.—(as before)

W.S.—SOMSOC ARCAM Answer, SOMSOCARCIM.

Battery.—333-4444.

Jewel and Symbol—A triangle, or pyramid, over which is a sun.

COLLECTANEA

73° PATRIARCH, OR DOCTOR OF THE SACRED FIRE

It is the Occult fire, symbolised by the secret ever-burning fire of the temple of Heliopolis; the serpent etc., issuing from the head of ancient Egyptian King Initiates, the horns of Isis, of Moses, Buddah, etc. The celestial fire is one of the higher components of Nature, and related to the Chinese *yang* and *yin*, Magnetism, and electricity are two of the forces of the Creative Logoi. Its knowledge is the basis of the prophetic power of the ancient Hierophants. As darkness is dispelled by the light directed from the Sun, so does spiritual light dispel spiritual darkness.

S.—Elevate both hands and bow thrice to East.

T.—Grasp eaches left hand, and press 7 times.

W.P.—(The same) W. S.—HTOZA.

Battery.—7777777

Jewel and Symbol.—Circle enclosing square.

74° SUBLIME MASTER OF THE STOKA

In Sanscrit verse a Stoka contains eight syllables to the Pada, or quarter verse; thus a Stoka consists of two lines of 16 syllables; of which the 5th, 13th, and 15th are short, the 14th long and the rest optional. Hence a "Master" must know its construction. Further the occult property of numbers and rhythm; and the power which they have over the component seven principles of the Macrocosm and Microcosm. The power of Music in composing the Mind, and in the healing of bodily disease by aiding its efflux is recognized.

S.—Hold left hand elevated and grasp right hands.

W.P.—(the same) W.S.—DOBAHAM (Great wisdom.)

Battery—4444-1-7777777-1-22-1

Jewel and Symbol—A circle containing a square with a central point.

75° KNIGHT COMMANDER OF THE LYBIC CHAIN

This is rather the nature of a decoration for the closing grade of the Consistory or VI Class than a degree. Chains of gold were

THE RITE OF MEMPHIS

granted by the Egyptian, and other Oriental Kings as a Mark of Royal favour. The Hierophants wore gold chains from which was suspended a Sun. Memphis, Thebes, and Heliopolis formed a Delta of Cities.

S.—Place left hand triangularly, kiss sword thrice.

T.—Keep the left hand on side—grasp right hand.

W.P.—(The same) S.W.—AIBYL

Battery—333

Jewel and Symbol—A square containing two deltas, point to point.

Alphabet—[See Appendix]

CLASS VII—SUBLIME COUNCIL

76° INTERPRETER OF HIEROGLYPHICS, OR PATRIARCH OF ISIS

We have a full ritual of this degree Secrets.

S.—Draw the sword across the neck and then point it upwards

T.—Mutually place a hand on each others right shoulder.

W.P.—(Same as Consistory).

W.P.—FFOH TEHPMO. (Signifying in Phoenician.—watch and be pure.)

W.S.—ALLETS, TEDES ILAS. (Signifying, Science, Wisdom, Virtue)

Battery —333-4444.

Jewel and Symbol—The winged egg—A portion of a Cylinder, with a Square, in the centre, and a point in its middle.

W.M. or S.D.—To enable you to proceed in your higher Initiation, I now confer upon you these degrees, namely—

77° Sage Theosopher

78° Pontiff of the Thebiad

79° Redoubtable Sada

80° Elect of Mazias

COLLECTANEA

77° SUBLIME KNIGHT OR SAGE THEOSOPHER

Studies the religious Myths of the different ages of humanity and admits the most hardy Theosophical studies. It develops the Mystic and transcendent parts of Masonry, including those historic dogmas that have an eternal germ of perpetuity.

There is no change in the Universal law, Life and death are imposed on all Nature, but destruction leads to regeneration. Sublime conceptions of the ancients upon God and Nature, and upon the origin of creation, and the human Spirit.

Allegory of a pyramid above which is a Sun.

S.—Rest sword on left arm, then raise it level with brow.

T.—Touch each others forehead with right hand.

W.P.—(The same.) W.S.—AIHPOS (Wisdom)

Battery—333-1

Jewel and Symbol—A circle having two crossed hands, in the centre a smaller circle.

78° GRAND PONTIFF OF THE THEBIAD

Thebes was the most ancient part of Egypt. Diodorus considered the Thebans to be the most ancient of people; and that the Ethiopians originated Sacrifices, divine worship and religious Festivals and solemn Assemblies, and introduced these into their colonies in Egypt. In after ages the Delta was peopled by Arabs, Syrians, and by Negroes with whom the older races intermarried. Hence we have Pantheism, Deific Unity, and Immortality mingled. Lucian says that the Ethiopians and Thebans invented the Science of the Stars and named the planets. In time Memphis became the chief city but succumbed to Alexandria. The humanised trinity of Hesi—Osiris, Isis, Horus was preserved at This, Thinis, or Abydos the birth place of Menes, the first king of the two Egypts 7000 years ago, were the enlightened Apostles of immortal life, and to later times was preserved by the Cenobites of the Thebiad.

The seven first and primitive orders of Gods, developed 12 Cosmogonical powers, and these seven humanised deities. Iamblichus

THE RITE OF MEMPHIS

says that Bytis, prophet to King Ammon, restored the Initiatory Rites, even as he found them recorded at Sais in Egypt, and that he gave the names of the planets, and declared the self-existing great God throughout the Universe.

S.—Place left hand on the heart, right on forehead, then bow thrice.

T.—Join right hands, and place left hands on right shoulder.

W.P.—(The same) W.S.—SITYB (Early Theban Priest)
Battery—1-1-1

Jewel and Symbol.—Two concentric circles within a square.

79° KNIGHT, OR SAGE, OF THE REDOUBTABLE SADA

Sada, in Sanscrit, means "Ever, always, constantly" and points out that constancy which the members of our Order must observe, in delving into the Mysteries of Nature and Science.

S.—Right hand on Sword, draw it, look at blade, pass it to left hand.

T.—Join right hands, cover by gripping with left.

W. P.—(Same) W. S.—Adas. (Constant)

Battery—4444-333

Jewel and Symbol.—Three points, 1 and 2, over crescent enclosing square.

80° SUBLIME ELECT OF THE SANCTUARY OF MAZIAS

Neophyte on entering is surrounded by brethren clothed in long white robes like winding sheets. A clatter, as of bones is heard. These question him anew on the Myths of the Ancient East, the dogmas of the Vedas, and the living regenerative fire.

S.—Cross arms on breast, and bend 7 times before Altar.

T.—Grasp eaches arm above elbow, press 7 times.

W.P.—(Same) W. S.—HCANOM NORAH CININ INIM (I count the days of Anger)

Battery—4444-333

Jewel and Symbol.—A square with 3 points.

COLLECTANEA

81° INTENDENT REGULATOR, OR PATRIARCH OF MEMPHIS

We have the Printed Ritual of this Degree.

S.—Draw the sword across neck, breast, hips, and then point thrice to Heaven.

T.—Seize each arms with both hands.

W. P.—SUROH (The Son, the Mediator.)

W. S.—IRESEH. (The Father, the Meekhearted, the Justifier.)

Battery.—333-4444-22

Jewel and Symbol.—Circle with hexagram, and star in centre.

S. D.—I will now confer upon you, in order to qualify you for the last two degrees, the grades which follow.

82° GRAND ELECT OF THE TEMPLE OF MIDGARD

For this refer back to the 34° Knight of Scandinavia. In a general way it represents the Temple not made with hands eternal in the heavens, that of Brahma, Kristina, Buddha, Odin, Christ, in Egypt Osiris, and Thoth or Hermes.

S.—Draw swords, rest left hand on it. Look upwards.

T.—Retain position, join hands, press 9 times.

W. P.—(The same) W. S.—DRAGDIM. (Elevated Sanctuary)

Battery.—7777777-22

Jewel and Symbol—A circle intersected by 3 horizontal and 3 perpendicular lines.

83° SUBLIME ELECT OF THE VALLEY OF ODDY

It is a grade to test the memory of the Initiate. There is the Symbolic palm of the Valley of Oddy. The palm was dedicated to the Sun, with 365 properties, and the prouction of a branch each month, or 12 annually. Near Heliopolis there is a venerable Sycamore, sacred to Isis, who as the goddess of the heavenly sycamores pours their virtues on mankind. The primitive Initiations were under the shadow of trees.

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S.—Rest the sword over right shoulder, eyes on heaven.

T.—Change sword to left hand, and grasp each others wrist.

W. P.—(Same as before). W. S.—SIHCYSAS. Ancient Hierophant).

Battery—666666-666666

Jewel and Symbol—A circle with 12 points.

84° PATRIARCH OR DOCTOR OF THE IZEDS

It is intended for instruction on the Persian Izeds of whom the Chief is Bahman the King of Light. They were created, male and female, by Ormuz, and amongst them are Mithra and Meher.

The 1st class of Gods are the 7 Amaschpands, of whom Ormuz is Chief. In the 2nd rank are 20 Izeds. In the 3rd rank innumerable Feryers. There is a Mystic cross of the Izeds.

S.—Cross the arms within the sleeve of the robe.

T.—Form cross by placing hands on eaches shoulders.

W. P.—(the same) W. S.—SIBI (Sacred Stork—vigilance).

Battery—4444

Jewel and Symbol—Three concentric circles, with point in center.

85° SUBLIME SAGE, OR KNIGHT OF KNEPH

In one view this Egyptian Symbol of a winged egg signifies the two energies of creation by which all things are produced,—universal spirit acting on primordial matter, but in a less recondite sense it represents the productive world.

We have the law of evolution and involution, the descent of body into Spirit, and reascent to Spirit. At worldly death the seven principles become three □ and Δ. Dissolution of the Ka or double, and the immortality of the Spiritualised.

S.—Represent oval with thumb and forefingers, spreading out the fingers as wings.

T.—Join hands, and touch eaches palm with fingers.

W. P.—(Same as before) W. S. HPENK (Spirit)

COLLECTANEA

Anawer—OAJ (United 2 Natures)

Jewel and Symbol—An oval with a central point.

86° SUBLIME PHILOSOPHER OF THE VALLEY OF KAB

We have the Sublime Rose of the Valley of Kab. The Priests of Memphis consecrate a Rose bush to Isis, herself termed the Queen of Roses. It has the same signification as the Acacia.

The Lotus or Mystic water-rose is consecrated to the Sun, and is an emblem of the same nature as Kneph, for bursting its seed vessel over the waters it propagates itself.

S.—Bend the head, and appear to be smelling a flower.

T.—Press each others hand thrice and give the W. S.

W. P.—(Same as before)

W. S.—BAK (Name of the Mystic Section of Memphis where the Symbolic rose was found.)

Battery.—333-7777777.

Jewel and Symbol.—A large square, containing two concentric squares, with 3 points in centre, 1 and 2.

87° SUBLIME PRINCE OF MASONRY

When the Neophyte is introduced he is questioned anew upon the allegorical fables of antiquity; including the Lybic chain; the palm of the Valley of Oddy; the Mystic Cross of the Izeds; the Sublime Rose of Kab; the heraldic crown of the Hierophants, Symbolic allusions in the threefold divisions of the ancient temples of Egypt, Greece, Rome or Italy, the Western churches, and our own Masonic Temples.

S.—Place right hand on left forearm, raise the hand and then let it fall on the thigh.

T.—Place left hand on each others right shoulder and give the S. W.

W. P.—(As before). W. S.—SENEM (First King of Egypt)

Battery.—333

THE RITE OF MEMPHIS

Jewel and Symbol—A circle in which is a $\diamond$, besides it an oval with central point.

88° GRAND ELECT OF THE SACRED CURTAIN

Clemens Alexandrinus says that in the temples of Egypt an immense curtain separated the Congregation from the Sanctuary. It was drawn over 5 pillars, which symbolise the 5 senses, and was made of 4 Colours in allusion both to the 4 elements and to the 4 cardinal points.

It is a symbol of the concealment of the Inner Shrine, or Holy of Holies from all but the Priests. It alludes to the Sacred Curtain of Egypt, but also alludes to that of the worship of Apollo at Delphi, and of the Mysteries of Eleusis.

Our Masonic Curtain implies the complement of Initiation, and represents also the esoteric teaching as distinct from the Exoteric.

With the two following degrees the Neophyte receives full Initiation, and is prepared for that Supreme Initiation which he can only receive beyond the gate of bodily death.

S.—Motion with both hands, as if opening a curtain.

T.—Take each other by both hand and throw arms outward.

W. P.—EGEIS. (Silence) Answer.—EHTELA. (Truth).

W. S.—SISONG (To know) Battery.—22-1

Jewel and Symbol. A triangle containing a rayed $\square$

89° PATRIARCH OF THE MYSTIC CITY

We have Printed Ritual of this degree, and Secrets

S.—Interlace the fingers, press them to the lips four times, then extend the hands still clenched to the Orient.

T.—Four strokes of the thumb on the first finger, to which the other responds by seven.

W. P.—TES. The accuser of Man.)

W. S.—TUAT. (The Revealer; the Defender.)

COLLECTANEA

Battery.—4444-7777777. (Alludes to Truth, Hope, Life and Death; also the seven virtues to be practised, and the seven vices to be avoided.)

Jewel and Symbol.—On a square is drawn a square board, having two circles like figure 8 and point in each.

90° SUBLIME MASTER OF THE GREAT WORK

The same remark applies here as in the 89°.

S. of E.—Draw the sword across the breast from left to right, then make nine points to the right and nine points back to the left. On Retiring, bring the sword across the breast and sheathe it.

T.—Three strokes on first joint of the right index finger; then nine, then nine on the first joint of second finger of right hand.

W. P.—SISI. (The generator. The existing.)

W. of R.—SOG-RU-IMED. (Celestial intelligence.)

W. S.—(Given only in Council. Giver of light.)

Battery.—333-999999999-

999999999

Jewel and Symbol.—Winged egg. A point in the centre of 3□ which end in a tripleΔ with 2 points at base.

Alphabet—[See Appendix]

OFFICIAL DEGREES

— 7 —

91° GRAND DEFENDER

These were a body of Nine Dignitaries entitled *Grand Tribunal of Defenders of the Order*. The President is named *Grand Suffete*, a word used by the Carthaginians for their Chief Magistrate, and derived from the Tyrian and Hebrew word *Shofet* or *Sofet*—a judge.

We have printed Ritual Secrets.

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S.—Extend the right hand horizontally, as if holding a balance, then with the left hand, take, as it were, from the heaviest scale to put in the lightest, as if to establish equality. (It is an Egyptian design, and implies,—Never weigh thy fellows in one scale alone, if evil has the advantage take from it the human weakness with which it is charged, and let charity do the rest.)

T.—Press each others hand seven times. (It implies that a lodge is not perfect without the number seven, which is that of Harmony. Harmony is born of justice, which gives true happiness)

W. P —DRAGDIM. (Elevated Sanctuary).

W. S.—EERTSA. (Justice)

Battery—7777777

Jewel and Symbol.—4 pointed rayed star enclosing a square with central point.

92° GRAND CATECHIST

Seven Dignitary Officers of *Grand Liturgical College of Sublime Catechists of the Order* Duties to inspect the labours of the subordinate bodies.

S.—Enter with hat on head, draw sword with right hand, bring it horizontally across breast and return it

T.—Cross left hands as in saluting, raise hat with right, or motion as if doing so.

W. P —AERTSA. (Justice) W R —ECNELIS W. S —HTURT
Battery—7777777

Jewel and Symbol—Within wavy lines a 4 pointed star, enclosing central point.

93° REGULATOR GENERAL

A body of Nine Dignitaries who are entitled the *Grand Consistory of Inspector Regulators General of the Order*, Subordinate to G. C. of 94°.

S.—Place right hand on the heart.

COLLECTANEA

T.—Clasp right hands, then place left on waist.

W. P.—THGIL EURT. W. S.—MODSIW. Battery—7777777

Jewel and Symbol.—Within a circle, a 4 rayed Star with a central point.

94° PRINCE OF MEMPHIS, OR GRAND ADMINISTRATOR

A body originally 10 and then 7 Dignitaries, entitled Grand Council General of Administrators of the Order, Princes of Memphis.

S.—Place right hand on the heart and withdraw it, then make the sign of an Apprentice. (It implies,—I promise to aid those who are in want, to be affable and to love my neighbor as myself.)

T.—Clasp right hands; then pass the left hand round each others waist, bringing breast to breast. (It implies,—We venerate the true light which is revealed to us and sacredly treasured in our hearts.)

W. P.—EHTOOGIREZ. (I have seen the true light.)

R. W. of.—GIZAMUD. (Free and Venerated Man.)

Battery—7777777-7777777

Jewel and Symbol.—Within a double circle, Symbol as last.

95° GRAND CONSERVATOR

Originally 7 Dignitary Officers entitled the *Sovereign Sanctuary of Patriarch Grand Conservators of the Order.*

S.—Carry the right hand to the forehead, then look at the celestial vault and place left hand on the heart. (It implies,—God inspires me to excite in all hearts, the sacred fire of truth.)

T.—Place the two first fingers of the right hand on each others lips. (It implies,—Preserve a prudent silence, and be not even suspected as the holder of a secret confided to thy faith.)

W. P.—ARBA. (Patriarch without stain.)

THE RITE OF MEMPHIS

R. W of.—RAA (Truth useful to man.)

W. S.—HTOVAH RIAJ. (Dazzling light.)

Age—That of Wisdom.

Battery—7777777-7777777-7777777

Jewel and Symbol.—Within a double circle, a four pointed Star, enclosing a triangle with a central Jewel.

96° GRAND AND PUISSANT SOVEREIGN OF THE ORDER

Originally these were Six *Sublime Magi*, 96°, presided over by a *Grand Hierophant*, 97°, and the Assembly was entitled *Grand Areopagus of the Celestial Empire of the Sublime Magi* 96°—*Grand and Puissant Sovereigns of the Order*.

Jewel and Symbol—The Cubit Rule and Ostrich feather, Egyptian symbols of Truth and Justice. Also the same Symbol as 95°, within a triple circle.

97° GRAND HIEROPHANT

Of late years the head of 96° entitled *Imperial Council General*. There is but one [of] these at any one time. All G M's of S. S. are of the 96°.

CERTIFICATION

In 1862, the Grand Hierophant, 97°, Marconis, united the Rite of Memphis with the Grand Orient of France, then the highest of all authorities on High Masonry, inasmuch as it had received the whole of the various systems into his bosom and J. E. Marconis as Grand Hierophant became a member of the Grand Council of Rites. In 1866 the whole system was revised, and Egypt chartered.

I hereby certify that that foregoing, in all 200 pp [*sic, actually 156 pages of manuscript*] is in accord with the latest official revision.

JOHN YARKER, 97°, Grand Hierophant
Hon Member of Egypt,

Withington, or West Didsbury
27 April 1911

COLLECTANEA

NOTES ON THE JOHN YARKER MS. RITUALS

(Printed above)

The foregoing rituals are printed from a MS. sent by Brother Yarker to a Dr. Frederick W. Flint of Schenectady, New York, in 1911, with the idea of re-establishing the 96° Memphis System again in the United States. The MS. was furnished Grand College by Fellow Louis Rask of Schenectady. We are not in possession of any information concerning how it happened that Brother Yarker chose Dr. Flint to propagate this Rite in the United States again. Brother Flint was a musician, born in New York State in 1876 and was made a Freemason in Morning Star Lodge, No. 142, Port Henry, New York. (E.A.—June 19, 1906, F.C.—July 17, 1906, M.M.—August 7, 1906). He demitted on December 1, 1914 and became a Charter Member of Corlear Lodge, No. 932, Schenectady, New York, in 1915. He demitted from this Lodge on June 16, 1916 and re-affiliated with Morning Star Lodge, No. 142 on November 21, 1916. He again demitted on April 20, 1920 and affiliated with St. Georges Lodge, No. 6, Schenectady, New York on September 27, 1920. He died September 24, 1921.

Brother Yarker took many liberties with the names of the Grades, as well as the context of those of similar name in the several published rituals of the Memphis Rite, including those of his own A. & P. Memphis Rite. The list does not conform to any other that has come to our attention. So far as is known, no one, including Brother Yarker, ever formed a body of the Rite based on the MS. rituals.

In several instances the statement is made that printed copies of the rituals or secret work are available. In practically every case this applies to Grades worked under the same name in the "reduced" or 33° A. & P. Memphis System, as practiced under the auspices of the Sovereign Sanctuary in and for Great Britain and Ireland, and it is assumed, therefore, that it is to such rituals that Brother Yarker alludes.

H. V. B. V.

THE RITE OF MEMPHIS

GENERAL NOTES ON MEMPHIS RITUALS

It was the intent of Grand College to publish all of the available rituals of the various Memphis Rite Systems in our possession (probably all ever published in English), as announced in the beginning of this Volume of COLLECTANEA. It has been found, however, that in order to accomplish this, it would take twenty-odd years at our present rate of issue

It has now been ascertained that these rituals are largely available in some of our larger Masonic Libraries, in our own archives, and elsewhere. Many are duplicates or slight variations of previous publications of the rituals, so we have concluded that the publication, herewith, of the Yarker MS., never before placed in printed form, will be the only ones that we will print.

In concluding our treatment of the Memphis Rite and its various systems, a listing of the Grades as found in the various rituals and publications of the Rite is appended. This is the sole place of reference of all of these Grades collected in any publication whatever. It is the result of a long study of these publications. Frequently slight changes and different spellings are found in the same work. We have used those which seem to be correct. In some cases unquestionable errors are found in the text. These have been corrected. In the preface or foreword of "The Sanctuary of Memphis or Hermes" it is stated that the first series contains 34 Grades. The list, however, gives 35 grades. We have listed them as printed. Two of these are one Grade but it is not easy to ascertain which. This would change all the numbers from 36 to 97, one lower, which would no doubt be correct.

H. V. B. V.

COLLECTANEA

CLASSIFICATION OF VARIOUS MEMPHIS GRADES

ORIGINAL RITE OF MEMPHIS as given by E. J. Marconis de Negre in "The Sanctuary of Memphis or Hermes" Translated by W. J. Combes, 1933.

See explanation in Denlow pp. 149-203

FIRST SERIES

- 1—Apprentice
- 2—Companion
- 3—Master
- 4—Discreet Master
- 5—Master Architect
- 6—Sublime Master
- 7—Just and Perfect Master
- 8—Knight of the Elect
- 9—Elected Knight of the Nine
- 10—Elected Knight of the Fifteen
- 11—Sublime Elected Knight
- 12—Knight of the G. M. Architect
- 13—Knight of the Royal Arch
- 14—Knight of the Sacred Vault
- 15—Knight of the Sword
- 16—Knight of Jerusalem
- 17—Knight of the Orient
- 18—Knight Prince of the Rose-Croix of Heredom
- 19—Knight Prince of the Orient
- 20—Knight of the Grand Pontiff of Jerusalem
- 21—Knight of the G. M. of the Temple of Wisdom
- 22—Knight Noachite, or of the Tower
- 23—Knight of Liban
- 24—Knight of the Tabernacle
- 25—Knight of the Red Eagle
- 26—Knight of the Serpent of Airain
- 27—Knight of the Holy City
- 28—Knight of the Temple
- 29—Knight of Johan or of the Sun

THE RITE OF MEMPHIS

- 30—Knight of St. Andrew
- 31—Knight Grand Kadosh
- 32—Grand Inquisitor Commander
- 33—Sovereign Prince of the Royal Mystery
- 34—Knight Grand Inspector
- 35—Grand Knight of the Temple

SECOND SERIES

- 36—Knight Philalethes
- 37—Doctor of the Planispheres
- 38—Wise Savaist
- 39—Prince of Zodiac
- 40—Sublime Hermetic Philosopher
- 41—Knight of the Seven Stars
- 42—Knight of the Arc of Seven Colours
- 43—Knight of the Supreme Commander of the Stars
- 44—Sublime Pontiff of Isis
- 45—Shepherd King of the Hutz
- 46—Prince of the Holy Hill
- 47—Sage of the Pyramids
- 48—Philosopher of Samothrace
- 49—Titan of Caucasus
- 50—Infant of the Harp
- 51—Knight of the Phoenix
- 52—Sublime Scalde (Poet)
- 53—Knight of the Sphinx
- 54—Knight of the Pelican
- 55—Sublime Sage of the Labyrinth
- 56—Pontiff of Cadmas
- 57—Sublime Chief
- 58—Brahmin Prince
- 59—Pontiff of the Ogygie
- 60—Scandanavian Knight
- 61—Knight of the Temple of Truth
- 62—Sage of Heliopolis

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- 63—Pontiff of Mithras
- 64—Guardian of the Sanctuary
- 65—Prince of Truth
- 66—Sublime Kavi
- 67—Very Wise Mouni
- 68—Grand Architect of the Mysterious City

THIRD SERIES

- 69—Sublime Prince of the Holy Curtain
- 70—Interpreter of the Hieroglyphics
- 71—Orphic Doctor
- 72—Guardian of the Three Fires
- 73—Guardian of the Uncommunicable Name
- 74—Supreme Master of Wisdom
- 75—Sovereign Prince of the Senates of the Order
- 76—Sovereign Grand Master of Mysteries
- 77—Supreme Master of the Sloaka
- 78—Doctor of the Sacred Fire
- 79—Doctor of the Sacred Vedas
- 80—Sublime Knight of the Golden Fleece
- 81—Sublime Knight of the Luminous Triangle
- 82—Sublime Knight of the Redoubtable Sadah
- 83—Sublime Theosophical Knight
- 84—Sovereign Grand Inspector of the Order
- 85—Grand Defender of the Order
- 86—Sublime Master of the Luminous Ring
- 87—Grand General Regulator of the Order
- 88—Sublime Prince of Masonry
- 89—Sublime Master of the Great Work
- 90—Sublime Knight of Knef
- 91—Sovereign Prince of Memphis, Chief of the Government of the Order
- 92—Sovereign Prince of the Chiefs of the Sanctuary of Memphis
- 93—Mystic Temple official degree (Fourth Series)
- 94—Mystic Temple official degree (Fourth Series)

THE RITE OF MEMPHIS

- 95—Mystic Temple official degree (Fourth Series)
- 96—Mystic Temple official degree (Fourth Series)
- 97—Fifth Series—head of the order—official degree

The Masonic Order of Memphis has three grand legionary decorations and one symbolic:

- 2—The decoration of the Legion of the Knights of Eleusis
- 1—The Grand Star of Sirius
- 3—The decoration of the Legion of the Knights of the Redoubtable Sadah
- S—Decoration of the Golden Fleece (symbolic)

THE EGYPTIAN MASONIC RITE OF MEMPHIS. List of Degrees as given by Calvin C. Burt, in his "Egyptian Masonic History of the Original and Unabridged Ancient and Ninety-Six (96°) Degree Rite of Memphis", 1879. Various rituals were published by Burt, chiefly at Peoria, Illinois and Chicago, Illinois.

CHAPTER OF ROSE-CROIX

- 4—Discreet Master
- 5—Perfect Master
- 6—Sublime Master
- 7—Just Master
- 8—Master of Israel
- 9—Master Elect
- 10—Grand Master Elect
- 11—Sublime Master Elect
- 12—Master of Geometry
- 13—Knight of the Royal Arch
- 14—Knight of the Secret Vault
- 15—Knight of the Flaming Sword
- 16—Knight of Jerusalem
- 17—Knight of the Orient
- 18—Knight of the Rose Croix

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SENATE OF HERMETIC PHILOSOPHERS

- 19—Knight of the Occident
- 20—Knight of the Temple of Wisdom
- 21—Knight of the Key
- 22—Knight of Noachite
- 23—Knight of Liban
- 24—Knight of the Tabernacle
- 25—Knight of the Sacrificial Fire
- 26—Knight of the Serpent
- 27—Knight Trinitarian
- 28—Knight Evangelist
- 29—Knight of the White Eagle
- 30—Knight of Kadosh
- 31—Knight of the Black Eagle
- 32—Knight of the Royal Mysteries
- 33—Knight Grand Inspector of the First Series
- 34—Knight of the Red Eagle
- 35—Knight Master of Angles
- 36—Knight of the Holy City
- 37—Knight Adept of Truth
- 38—Knight Sublime Elect of Truth
- 39—Knight Philalethe
- 40—Knight Doctor of the Planispheres
- 41—Knight Savant Sage
- 42—Knight Hermetic Philosopher
- 43—Knight Adept Installator (public)
- 44—Knight Adept Consecrator (public)
- 45—Knight Adept Eulogist (public)

MYSTIC TEMPLE STATE COUNCIL

- 46—Knight Adept of Sirius
- 47—Knight Adept of Babylon
- 48—Knight Adept of the Rainbow
- 49—Knight Adept of the Seven Stars
- 50—Knight Commander of the Zodiac

THE RITE OF MEMPHIS

- 51—Knight Barruke
- 52—Knight of the Luminous Triangle
- 53—Knight of the Zardust
- 54—Knight of the Luminous Ring
- 55—Knight Sublime Magi
- 56—Doctor of the Sacred Veda
- 57—Prince Brahmin Sublime Scalde
- 58—Knight Scandanavian
- 59—Prince of the Sacred Name
- 60—Prince of the Golden Fleece
- 61—Prince of the Lyre
- 62—Prince of the Labyrinth
- 63—Prince of the Lybic Chain
- 64—Prince of Truth
- 65—Prince of the Covenant
- 66—Prince of the Sanctuary
- 67—Prince of the Temple of Truth
- 68—Commander of the Second Series
- 69—Orphic Sage
- 70—Sage of Eleu
- 71—Sage of the Three Fires
- 72—Sage of Mithra
- 73—Sage of Delphi
- 74—Sage of Samothrace
- 75—Sage of Eleusis
- 76—Sage of the Symbols
- 77—Sage of Wisdom
- 78—Sublime Sage of the Mysteries
- 79—Priest of the Sphynx
- 80—Priest of the Phoenix
- 81—Priest of the Pyramids
- 82—Priest of Heliopolis
- 83—Priest of Oru
- 84—Priest of Memphis
- 85—Pontiff of Serapis

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- 86—Pontiff of Isis
- 87—Pontiff of the Kneph
- 88—Pontiff of the Mystic City
- 89—Perfect Pontiff
- 90—Past Master of the Great Work

SOVEREIGN SANCTUARY—OFFICIAL AND MERITORIOUS

- 91—Patriarch Grand Commander
- 92—Patriarch Grand Generalissimo
- 93—Patriarch Grand Captain General
- 94—Patriarch Grand Inspector General
- 95—Patriarch Grand Orator and Prince
- 96—Sovereign Patriarch Grand Defender of Truth, the Sovereign Sublime Magi, or Grand Master, 96°

In the lectures and standard work published by Burt in Chicago in 1867, the same series of degrees is listed. There are errors in both lists which have been corrected by each other. However, in a ritual published in Peoria, dated 1867, containing the Rose Croix Degrees, by Burt, the following are printed in full, differently numbered, viz:

- 4—Discreet Master (4 above)
- 5—Sublime Master (6 above)
- 6—The Sacred Arch (13 above)
- 7—The Secret Vault (14 above)
- 8—Knight of the Sword (15 above)
- 9—Knight of Jerusalem (16 above)
- 10—Knight of the Orient (17 above)
- 11—Knight of the Rose Croix (18 above)

MANUAL OF THE DEGREES OF THE ANTIENT & PRIMITIVE RITE OF MASONRY. Issued by the Sovereign Sanctuary, 33rd Degree in and for Great Britain and Ireland, 1881 (Yarker rituals) 582 pages.

CHAPTER—8 Degrees

- | | |
|-------------------|----------------------------|
| 4—Discreet Master | Series 1, Class II—College |
| 5—Sublime Master | Series 1, Class II—College |

THE RITE OF MEMPHIS

6—Knight of the Sacred Arch	Series 1, Class II—College
7—Knight of the Secret Vault	Series 1, Class II—College
8—Knight of the Sword	Series 1, Class III—Chapter
9—Knight of Jerusalem	Series 1, Class III—Chapter
10—Knight of the Orient	Series 1, Class III—Chapter
11—Knight Rose Croix	Series 1, Class III—Chapter

SENATE—9 Degrees

12—Knight of the Red Eagle	Series 2, Class IV—Senate
13—Knight of the Temple	Series 2, Class IV—Senate
14—Knight of the Tabernacle	Series 2, Class IV—Senate
15—Knight of the Serpent	Series 2, Class IV—Senate
16—Knight Sage of Truth	Series 2, Class IV—Senate
17—Knight Hermetic Philosopher	Series 2, Class IV—Senate
18—Knight Kadosh	Series 2, Class V—Areopagus
19—Knight of the Royal Mystery	Series 2, Class V—Areopagus
20—Knight Grand Inspector	Series 2, Class V—Areopagus

SUBLIME COUNCIL—10 Degrees

21—Grand Installator	Series 3, Class VI—Consistory
22—Grand Consecrator	Series 3, Class VI—Consistory
23—Grand Eulogist	Series 3, Class VI—Consistory
24—Patriarch of Truth	Series 3, Class VI—Consistory
25—Patriarch of the Planispheres	Series 3, Class VI—Consistory
26—Patriarch of the Vedas	Series 3, Class VI—Consistory
27—Patriarch of Isis	Series 3, Class VII—Council
28—Patriarch of Memphis	Series 3, Class VII—Council
29—Pontiff of the Mystic City	Series 3, Class VII—Council
29—Pontiff of the Mystic City	Series 3, Class VII—Council
30—Perfect Pontiff, S.M. of the G.W.	Series 3, Class VII—Council

OFFICIAL—3 Degrees

31—Grand Defender	Grand Tribunal
32—Prince of Memphis	Mystic Temple
33—Grand Conservator	Sovereign Sanctuary

COLLECTANEA

THE CONSTITUTION AND GENERAL STATUTES FOR THE GOVERNMENT OF THE ANCIENT & PRIMITIVE RITE OF FREEMASONRY IN AND FOR THE CONTINENT OF AMERICA". Issued under the auspices of the Sovereign Sanctuary 33° and last degree, as compiled and amended June, 1874. New York 1874.

CHAPTER OF ROSE CROIX

- 4—Discreet Master
- 5—Sublime Master
- 6—Sacred Arch
- 7—Secret Vault
- 8—Knight of the Sword
- 9—Knight of Jerusalem
- 10—Knight of the Orient
- 11—Rose Croix

SENATE OF HERMETIC PHILOSOPHERS

- 12—Knight of the Red Eagle
- 13—Knight of the Temple
- 14—Knight of the Tabernacle
- 15—Knight of the Serpent
- 16—Knight Kadosh
- 17—Knight of the Royal Mystery
- 18—Grand Inspector
- 19—Sage of Truth
- 20—Hermetic Philosopher

SUBLIME COUNCIL

- 21—Grand Installator
- 22—Grand Consecrator
- 23—Grand Eulogist
- 24—Patriarch of Truth
- 25—Patriarch of the Planispheres
- 26—Patriarch of Sacred Veda

THE RITE OF MEMPHIS

- 27—Patriarch of Isis
- 28—Patriarch of Memphis
- 29—Patriarch of the Mystic City
- 30—Sublime Master of the Great Work

OFFICIAL

- 31—Grand Defender of the Rite
- 32—Sublime Prince of Memphis
- 33—Sovereign Grand Conservator of the Rite

RITUAL OF THE A. & A. EGYPTIAN RITE OF MEMPHIS

96°—also *Constitution and By-Laws of the Sovereign Sanctuary—Valley of Canada*. n.d. 294 pages plus XIII (Note: there is a similar book of 220 pages plus XIII—the missing parts being pages 155 to 229 containing the 45, 90 degrees and opening and closing of the Sovereign Sanctuary, including the Installation of Officers ceremony; oath of fealty; condensed obligations and esoteric work [keys to grips, words and signs]). Printed before 1883.

- 4—Discreet Master
- 5—Perfect Master
- 6—Sublime Master
- 7—Just Master
- 8—Master of the Temple
- 9—Master Elect
- 10—Grand Master Elect
- 11—Sublime Master Elect
- 12—Master of Geometry
- 13—The Royal Arch of Enoch
- 14—The Secret Vault
- 15—Knight of the Flaming Sword
- 16—Knight of Memphis
- 17—Knight of the Orient
- 18—Knight of the Rose Croix
- 19—Adept Installator (public)

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- 20—Knight Adept Consecrator (public)
- 21—Knight Adept Eulogist or Chapter of Sorrow (public)
- 45—Knight Grand Inspector of the Senate of Hermetic Philosophers
- 90—Perfect Pontiff, Sovereign Prince of Memphis
- 96—Sovereign Sanctuary of the Mystic Temple—Official

NOTES ON THE ANCIENT AN PRIMITIVE ORIENTAL RITE
OF MEMPHIS—Compiled by R. G. M. [Reginald Gambier Mac-
bean, M.V.O., of His Britannic Majesty's Consular Service, late
Consul at Palermo] 1927.

FIRST ORDER

- 1—(symbolical)
- 2—(symbolical)
- 3—(symbolical)
- 4—Secret Master
- 5—Master Architect
- 6—Honoured Master
- 7—Just and Perfect Master
- 8—Knight of the *Auserwählter*
- 9—*Auserwählter* Knight of the Nine
- 10—*Auserwählter* Knight of the 15
- 11—Exalted *Auserwählter*
- 12—Knight Grand Master Architect
- 13—Royal Arch
- 14—Knight of the Sacred Arch
- 15—Knight of the Sword
- 16—Prince of Jerusalem
- 17—Prince of the Aurora and of the Sunset
- 18—Knight Rose Croix
- 19—High Priest of Jerusalem
- 20—Grand Master of the Temple of Wisdom
- 21—Noachite Knight of the Tower
- 22—Knight of Lebanon
- 23—Knight of the Tabernacle
- 25—Knight of the Brazen Serpent

THE RITE OF MEMPHIS

- 26—Trinitarian Knight
- 27—Sovereign Grand Commander of the Temple
- 28—Knight of St. John, or of the Sun
- 29—Knight of St. Andrew
- 30—Knight Grand Kadosch

SECOND ORDER

- 31—Grand Inquisitor *Comthur*
- 32—Sovereign Prince of the Mystery
- 33—Knight General Grand Inspector
- 34—Knight General of the Red Order
- 35—Knight Master of the Angel
- 36—Knight of the Holy City
- 37—Knight Adept
- 38—High and *Auserwählter* Knight of Truth
- 39—Knight *Philaethe*
- 40—Doctor of the Planisphere
- 41—Wise *Sabaist*
- 42—Sapient Hermetic Philosopher
- 43—Knight of the Seven Stars
- 44—Sovereign Lord of the Star
- 45—High Priest of Isis
- 46—King *Hirt der Hutz*
- 47—Prince of the Holy Hill
- 48—Sage of the Pyramids
- 49—Philosopher of Samothrace
- 50—Knight of the *Camaso*
- 51—Knight of the Phoenix
- 52—Sublime *Skalde*
- 53—Knight of the Sphinx
- 54—Knight of the Pelican
- 55—Sublime Knower of the Labyrinth
- 56—Priest of *Cadmea*
- 57—Sublime Magus
- 58—Brahmin Prince

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- 59—Prince of *Ogigia*
- 60—Scandinavian Knight

THIRD ORDER

- 61—Knight of the Work of the Seven Colours
- 62—Knight of the Temple of Truth
- 63—Sage of Heliopolis
- 64—Priest of Mithra
- 65—Prince of Truth
- 66—Sublime *Kawi*
- 67—Most Wise *Muni*
- 68—Architect of the Mysterious City
- 69—Sublime Knight of the Holy Veil
- 70—Commentator of the Symbol
- 71—Orphic Doctor
- 72—Custodian of the Three Fires
- 73—[wanting]
- 74—Sovereign Master of Wisdom
- 75—Knight of the Golden Bough of Eleusis
- 76—Sovereign Grand Master of the Mystery
- 77—Supreme Master of the *Sloka*
- 78—Doctor of the Sacred Fire
- 79—Doctor of the Sacred *Vedas*
- 80—High Knight of the Gilded *Vliesses*
- 81—High Knight of the Shining Triangle
- 82—High Knight of the Fearsome *Sadch Sadch*
- 83—High Knight Theosophist
- 84—High Grand Inspector of the Order
- 85—High *Auserwählter* of the Lybian Chain
- 86—High Master of the Shining Bird
- 87—High Master of Masonry
- 88—High Knight of the *Kneph*
- 87—*Auserwählter* of the Mystic City
- 90—High Master of the Great Work

THE RITE OF MEMPHIS

SUPREME COUNCILS

- 91—Grand Conservator of Rites
- 92—The Sovereign Grand Council
- 93—The Mystic Temple

SUPREME GRAND COUNCIL—REVISED

- 91—Grand Tribunal
- 92—Grand Liturgical College
- 93—Grand General Council
- 94—Mystic Temple
- 95—Sanctuary

REDUCTION—1860

I—SERIES (Apprentice)

- 1—Entered Apprentice
- 2—Fellow Craft
- 3—Master Mason
- 4—Ancient Master
- 5—Elect of Nine
- 6—Knight of the Sacred Arch
- 7—Knight of the Sword
- 8—Knight of the Orient
- 9—Knight of the Rosy Cross
- 10—Knight Kadosch

II SERIES (Fellow Craft)

- 11—Knight Philalethus
- 12—Hermetic Knight
- 13—Samothracian Philosopher
- 14—Son of the Lyre
- 15—Orphic Doctor
- 16—omitted
- 17—omitted
- 18—omitted
- 19—Knight of the Sevenfold Arch
- 20—Skalde

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III SERIES (Master)

- 21—Scandinavian Knight
- 22—Priest of Mithra
- 23—Custodian of the 3 Fires
- 24—Elect of Truth
- 25—Master of the Sloka
- 26—Grand Kawi
- 27—Doctor of the Veda
- 28—Knight Theosophist
- 29—Magus of the Land of the Aurora
- 30—Master of the Great Work

SANCTUARY OF MEMPHIS (Supreme Hierarchy of the Order)

- 31—Grand Tribunal
- 32—Liturgic College
- 33—Mystic Temple

The grades are further divided as follows.

- 1— 3 Symbolic Masonry
- 4— 6 Scotch Masonry
- 7— 9 Philosophic Masonry
- 10—12 Hermetic Masonry
- 13—15 Greek Masonry
- 19—21 Scandinavian Masonry
- 22—24 Chaldean Masonry
- 25—27 Indian Masonry
- 28—30 Synthesis
- 31—33 Official

MEMPHIS RITE PUBLICATIONS

(Those marked * are in Grand College archives)

- *Bulletin du Grand Orient de France. November 1862—No. 9
- *Bulletin du Grand Orient de France. January & February 1863—
No. 11 and 12
- *Bulletin du Grand Orient de France. March 1865—No. 1
- *Bulletin du Grand Orient de France. April 1866—No. 2
- *Bulletin du Grand Orient de France. September 1867—No. 7

THE RITE OF MEMPHIS

These Bulletins contain the pronunciamientos of the Grand Orient of France at the time when the Rite of Memphis was taken under the ægis of the Grand Orient.

*A Sketch of the History of the Antient and Primitive Rite of Masonry in France, America, and Great Britain, with Charters and Other Documents. n.d. London, John Hogg. (Latest date mentioned in text is March, 1875) 56 pages. Has Rite of Memphis seal on cover, and seems to be an official pamphlet. Blue paper covers.

*The Lubic Chain. A magazine published in the interest of the Ancient and Primitive Rite in and for the Continent of America.

Vol. 1, No. 1, June 15, 1883, New York—10 pages

Vol. 1, No. 2, September 21, 1883—16 pages

Vol. 1, No. 3, January 21, 1884—12 pages

Vol. 1, No. 4, June 2, 1884—12 pages

Vol. 1, No. 5, November 17, 1884—12 pages

Vol. 1, No. 6, May 15, 1885—12 pages

Vol. 1, No. 7, November 16, 1885—12 pages

Vol. 2, No. 8, June 16, 1886—12 pages

Vol. 2, No. 9, January 1, 1887—12 pages

Vol. 2, No. 10, January 2, 1888—20 pages

Vol. 2, No. 11, January 1, 1894—16 pages

Vol. 2, No. 12, November 1, 1901—12 pages

Vol. 1, Supplement No. 1, April 1, 1885—8 pages

Vol. 2, Supplement No. 1, June 15, 1889—4 pages

Vol. 2, Supplement No. 2, January 20, 1892—8 pages

Vol. 2, Supplement No. 4, January 15, 1893—4 pages

*Report of the Committee made to the Sovereign Sanctuary of Freemasonry according to the Rite of Memphis in the case of Calvin C. Burt and by them ordered to be printed. New York 1867, 23 pages, paper.

C O L L E C T A N E A

***Masonic World.** Published the 1st of each month by the Sovereign Sanctuary, Egyptian Rite of Memphis (Inc. in Mass.) at Masonic Home, East Foxboro, Mass. 4 pages per issue. The heading states "Established June, 1883." Issues from 1908 were 12 copies per year but earlier and other issues have not all been seen. The following are in our archives:

Vol. IX, No. 8, June, 1909

Vol. X, No. 11, November, 1910

Vol. XI, No. 2, February, 1911

Vol. XI, No. 5, May, 1911

Vol. XI, No. 6, June, 1911

Vol. XI, No. 8, August, 1911

Vol. XI, No. 9, September, 1911

Vol. XI, No. 11, November, 1911

Vol. XII, No. 3, March, 1912 (Chicago, Ill.—small format)
8 pages

Vol. XII, No. 7, July 1912 (Chicago, Ill.—small format)
8 pages

***Notes on the Ancient and Primitive Oriental Rite of Memphis**
Compiled by R. G. M. (Reginald Gambier Macbean, M.V.O. of His Britannic Majesty's Consular Service, late Consul at Palermo.) 1927—paper cover. 77 pages, printed by J. R. Aria, at the Vasanta Press, Adyar, Madras, India.

***The Constitution and General Statutes for the Government of the Ancient & Primitive Rite of Freemasonry in and for the Continent of America**, also, a complete History of the Rite, etc Issued under the auspices of the Sovereign Sanctuary 33 and last degree, as compiled and amended June, 1874, New York, 1874, brown cloth, 228 pages. Contains rituals of public degrees.

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*Ritual of the Degrees of a Senate of Hermetic Philosophers 20th-42nd Degree. Brown board cover, n d 192 pages. Valley of New York. Contains full rituals of 12th to 20th degrees.

*Ritual of the Degrees of a Sublime Council, P.P.S.M.G.W. 30th—90th Degree according to the Ancient and Primitive Rite of Memphis. Brown board cover, n d 108 pages. Contains 21st to 30th degrees.

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COLLECTANEA

- *Lectures of a Chapter, Senate & Council according to the forms of the Antient and Primitive Rite but embracing all systems of High Grade Masonry, embodying the preliminary examinations required for advancement; the symbolical explanations of the various degrees, from the 1° to the 30°; together with the Grand Book of Maxims, translated from the French by John Yarker, 33-96°, London, 1882, printed by John Hogg. paper, 98 pages.
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- *Ditto, 219 pages, same as above except red cloth binding and omitting 45, 90 and esoteric work. Copy signed by M. Ill. omitting 45, 90 and esoteric work. Copy signed by M. Ill. George Canning Longley, M. W. Grand Master General, Sov. Sanctuary of Canada, and presented to Rt. Ill: R. Patterson Negus, R. W. Prov. Grand Master for Australia, 1883.
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- *Explanation—4-16. Key of words, signs and grips, n.d.
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- Appendix -

34° Knight of Scandinavia - Runic Cypher

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AA 54. J. ↑ BB. L^ MY Rch

64° Sage of Mythras - Ammanian Alphabet

Decona - or Royal Building Beam ~~II~~

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75° Knight Commander of the Lybic Chain

ਸਮਾਪਤਿ ਸਤਿਗੁਰੂ ਜੀ ਸਤਿਨਾਮੁ
ੴ ਸਤਿਗੁਰੂ ਜੀ ਸਤਿਨਾਮੁ

90° Sublime Master of the Great Work

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